A Treatise,

VVritten by M. Doctor CARIER, wherein hee layeth *downe sundry learned and pithy considerations,* by which hee was moued, to forsake the Protestant Congregation, and to betake *himselfe to the Catholike Apostolike Roman Church.*

Agreeing verbatim with the written Copy, *addressed by the sayd Doctor to the King* his most Excellent MAIESTIE.

PSALM. 44.

Mine heart will vtter forth a good matter: I will entreat in my workes of the King.

Seems to be a 2d edn, the 1st having the date 1614, & the word Missive in the title. See Dodd, ii, p. 424. He appears to have been an ~~ambitious disappointed man~~, & in one respect a hypocrite, as well as Jesuitically artful. He was answered by Dr Geo. Hakewill, 1616. Heylin, Whitgift, ii, 512-7. Correspondence endorsed

The Preface to the Reader.

HAuing exactly perused, (good Reader) this Treatise, here presented to thy view, and finding it both in stuffe and stile to be learnedly, and eloquently contrined; I tooke my selfe, in some sort, obliged in Christian duety, to divulge it in Print to the World: vnwittingly, I confesse to the Author: Howbeit encroching vpon his charitable consent; who, I am well assured, is most forward to defray his Talent, in ought, wherein the Catholike Roman Religion may be aduanced. Of this full and firme resolution he hath made effectiue proofe, not only in wordes, but also in workes.

The Author, as it is notoriously knowne, hath gained Name and Fame among the Protestants: Hauing been a Teacher in their Colleges, a Preacher in their Pulpits, a Doctor in their Schooles, a Canon in their Churches, Chapplain to the King his most Excellent Maiestie, flowing in wealth, supported with the credit of the Court, most likely, in short time, to aspire to higher Ecclesiasticall preferments, had hee persisted in the course of his former Profession: yet notwithstanding all these worldly allurements, which are, in good sooth, wonderous intycing baits, to hooke and to hold an vnstayed Soule: M. Doctor Carier, hauing from his greener yeares, wallowed himselfe in the choisest Writings of the most learned Protestants, and confronting in his mature Age, their wauering opinions with the vniforme and settled consent of the auncient Fathers, found the New so opposite to the

Iac.17. 19 Old, that at length receiuing gracious light from the Father of lights, did teare at a trice all these forementioned earthly snares, resoluing not to wander any longer like a
Luc.15.4. lost sheep, but to come to the fold of the Catholike Roman Church, and consequently choosing, like a zealous Moy-
Heb.15.25 ses, to be afflicted with the people of God, then to haue the pleasure of temporall sinne: These and the like pregnant points are sufficiently debated in this Treatise; which I wish thee, gentle Reader, to pervse with heedfull attention, whereby the Authour his paines may turne to thy profit, if happily thou be alienated from the Catholike Roman Religion: Alwayes presenting thy prayers to our Lord, sweet Iesus, that hee vouchsafe, to illuminate thy minde in the passage of thy eternall saluation, that thou mayest prefer light before darkenesse, truth before falshood, Catholike Religion before particular opinions as M. Doctor Carier hath done, vpon such sound and grounded reasons as he hath opened in this Treatise. And thus wishing that good to thy Soule, which I wish to mine owne, I betake thee, good Reader, to the
Psa.83.12. direction and protection of the Author and giuer of grace and glory.

MOST EXCELLENT AND RENOWNED SOVERAIGNE.

IT is not vnknowne to all that know mee in England, that for theſe many yeares I had my health very ill. And therfore hauing from time to time vſed all the means and medicines that England could afford. Laſt of all, by the aduice of my Phyſitions, I made it my humble ſute vnto your Maieſtie, that I might trauell vnto the Spaw for the vſe of thoſe waters, purpoſing with my ſelfe, that if I could be wel, I would goe from thence to Heydelberge, and ſpend this Winter there. But when I was gone from the Spaw, to Aquiſgrane, and ſo to Colin, I found my ſelfe rather worſe then better then I was before. And therefore I reſolued with my ſelfe, that it was high time for me to ſettle my thoughts vpon another world. And ſeeing I was out of hope to enioy the health of my bodie, at the leaſt to looke to the health of my ſolue, from whence both Arte and experience teacheth me, that all my bodily infirmities haue their beginning, for if I could by any ſtudie haue proued Catholike Religion to be falſe, or by any means haue profeſſed it to be true in England, I doubt not but the contentment of my ſoule would haue much helped the health of my body. But the more I ſtudied the Scriptures and moſt ancient Fathers to confute it, the more I was compelled to ſee the truth thereof. And the more I laboured to reconcile the Religion of England thereunto, the more I was diſliked, ſuſpected, and condemned as a common enemie. And if I would haue beene either ignorant or ſilent, I might, perhaps, with the pleaſures and commodities of my preferments, haue in time caſt off the care of Religion. But ſeeing my ſtudie forced me to know,

and my place compelled me to preach, I had no way to auoid my griefe, nor no meanes to endure it. I haue therefore apprehended the oportunitie of my Licence to trauell, that I may withdraw my selfe for a while from the sight and offence of those in England which hate Catholike Religion, and freely and fully enioy the presence of our blessed Sauiour, in the vnitie of his Catholike Church, wherein I will neuer forget at the daily oblation of his most blessed bodie and bloud, to lift vp my heart vnto him, and to pray for the admission of your Maiestie thereunto. And in the meane time I haue thought it my dutie to write this short Treatise with mine own hand, wherein, before I publish my selfe vnto the world, I desire to shew to your Maiestie these two things:

1. *The meanes of my conuersion to Catholike Religion.*

2. *The hopes I haue to doe your Maiestie no ill seruice therein.*

I humbly craue your Maiesties pardon, and will rest euer

Your Maiesties faithfull and truely deuoted seruant,

B. CARIER.

Liege Decemb. 12. 1613.

CHAP.

CHAP. I.

The meanes of my Conuerſion to Catholike Religion.

I Muſt confeſſe to Gods honor, and my owne ſhame, that if it had beene in my power to chooſe, I would neuer haue beene a Catholike. I was borne and brought vp in Schiſme, and was taught to abhorre a Papiſt, as much as any Puritan in England doth. I had euer a great deſire to juſtifie the Religion of the State, and had great hope to aduance my ſelfe thereby. Neither was my hope euer ſo great, as by your Maieſties fauour it was at the very inſtant of my reſolution for Catholike Religion, and the preferment, I had, together with the honor of your Maieſties ſeruice, was greater by much; then without your Maieſties fauour, I looke for in this world. But although I was as ambitious of your Maieſties fauour, and as deſirous of the honors and pleaſures of my Country, as any man that is therein: yet ſeeing that I was not like any long while to enioy them, and if I ſhould for my priuate commoditie ſpeake or write, or doe any thing againſt the honor of Chriſt his Church, and againſt the euidence of mine owne conſcience, I muſt ſhortly appeare before the ſame Chriſt, in the preſence of the ſame his Church, to giue an account thereof. Therefore I neither durſt any further to purſue mine owne deſire of honor, nor to hazard my ſoule any further in the juſtification of that Religion, which I ſaw was impoſſible to be juſtified by any ſuch reaſon, as at the day of Iudgement would go for payment, and that it may appeare, that I haue not reſpected any thing ſo much in this world, as my duety to your Maieſtie, and my

loue

loue to my friends and Country. I humbly beseech you giue me leaue as briefely as I can to recount vnto you the whole course of my studies, and endeuours in this kinde, euen from the beginning of my life vntill this present.

2 I was borne in the yeare 1566. being the sonne of ANTY. CARIER, a learned and deuout man, who although he were a Protestant and a Preacher, yet he did so season me with the principles of pietie and deuotion, as I could not choose but euer since be very zealous in matters of Religion. Of him I learned that all false Religions in the world, were but policies inuented of men for the temporall seruice of Princes and States, and therefore that they were diuers and alwayes changeable, according to the diuers reasons and occasions of State. But true Christian religion was a truth reuealed of God, for the eternall saluation of soules, and therefore was like to God, alwayes one and the same, so that all the Princes and States in the world, neuer haue beene, nor shall be able to ouerthrow that Religion. This to me seemed an excellent ground, for the finding out of that Religion, wherein a man might finde rest vnto his soule, which cannot be satisfied with any thing but eternall truth.

3 My next care then was, after I came to yeares of discretion, by all the best meanes I could to informe my selfe, whether the Religion of England were indeede the very same, which being prefigured and prophecied in the old Testament, was perfected by our blessed Sauiour, and deliuered to his Apostles and Disciples, to continue by perpetuall succession in his visible Church, vntill his comming againe: or whether it were a new one for priuate purposes of Statesmen inuented, and by humane lawes established. Of this I could not chuse but make some doubt, because I heard men talke much of those dayes of the change of Religion, which was then lately made in the beginning of Queene ELIZABETHS raigne.

4 I was sorie to heare of Change, and of a new Religion, seeing, me thought, in reason, if true Religion were

Eternall,

Eternall, then new religion could not be true. But yet I hoped that the religion of England was not a change, or new religion, but a restitution of the olde, and that the change was in the Church of Rome, which in processe of time might perhaps grow to be suspitious and Idolatrous; and therefore that England had done well to leaue the Church of Rome, and to reforme it selfe; and for this purpose, I did at my leasure and best oportunitie, as I came to more judgement, read ouer the Chronicles of England, and obserued all the alterations of Religion that I could finde therein: but when I found there that the present religion of England was a plaine change, and change vpon change, and that there was no cause of the change at all of the first, but onely that King HENRY the eight was desirous to change his olde Bed-fellow, that he might leaue some heires male behinde him, for belike he feared that females would not be able to withstand the Title of Scotland; and that the change was continued and increased by the posterity of his latter wiues. I could not choose but suspect something, but yet the loue of the world, and hope of preferment would not suffer me to beleeue, but that all was well, and as it ought to be.

5 This I satisfied my selfe at schoole, and studied the Arts and Philosophie, and other humane learning; vntill being Master of Artes, and fellow of Corpus-Christi Colledge in Cambridge: I was at the last by the Statutes of that House, called to the studie of Diuinitie, and bound to take vpon me the order of Priest-hood, then I thought it my dutie, for the better satisfaction of mine owne soule, and the sauing of other mens, to looke as farre into the matter as possibly I could, that I might finde out the truth. And hauing the oportunitie of a very good Library in that Colledge, I resolued with my selfe to studie hard, and setting aside all respect of men then aliue, or of Writers that had moued or maintained Controuersies (further then to vnderstand the question which was betwixt them) I fell to my prayers, and betooke my selfe wholy to the reading of the Church History, and of

the ancient Fathers, which had no intereſt in either ſide, and eſpecially I made choiſe of Saint AVGVSTINE, becauſe I hoped to finde moſt comfort in him for the confirming of our Religion, and the confuting of the Church of Rome.

6 In this ſort I ſpent my time continually for many years, and noted downe whatſoeuer I could gather, or rather ſnatch either from the Scriptures or the Fathers to ſerue my turne. But when after all paines and deſire to ſerue my ſelfe, of antiquitie, I found the doctrine of the Church of Rome to be euery where confirmed, and by moſt profound demonſtrations out of holy Scripture, made moſt agreeable to the truth of Chriſts Goſpell, and moſt conformable to all Chriſtian ſoules, and ſaw the current opinions of our great Preachers to bee euery where confuted, either in plaine tearmes, or by moſt vnanſwerable conſequence, although my vnderſtanding was thereby greatly edified (for which I had great cauſe to render immortall thankes to our bleſſed Sauiour, who by theſe meanes had vouchſafed to ſhew himſelfe vnto mee) yet my heart was much grieued, that I muſt be faine either not to Preach at all, or elſe to croſſe and varie from the doctrine which I ſaw was commonly receiued.

7 Being thus perplexed with my ſelfe, what courſe I were beſt to take, I reflected backe againe vpon the Church of England, and becauſe the moſt of thoſe Preachers, which drew the people after them in thoſe dayes, were Puritans, and had grounded their Diuinitie vpon CALVINS Inſtitutions, I thought, peraduenture, that they hauing gotten the multitude on their ſide, might wrong the Church of England in her Doctrine, as well as they deſired to doe in her Diſcipline, which indeed vpon due ſearch I found to be moſt true, for I found the Common-prayer-booke, and the Catechiſme therein contained, to hold no point of Doctrine expreſſely contrary to antiquitie, but only that it was very defectiue, and contained not enough. And that for the Doctrine of Predeſtination, Sacraments, Grace, Free-will. Sin, &c. the new Catechiſmes and Sermons of thoſe Preachers,

did

did runne wholy against the Common-prayer-booke and Catechiſmes therein, and did make as little account of the Doctrine eſtabliſhed by law, as they did of Diſcipline, but in the one they found oppoſition by thoſe that had priuate intereſt; in the other they ſaid what they liſt, becauſe no man thought himſelfe hurt.

8 This truly was a great increaſe of my griefe, for knowing diuers of thoſe Preachers to be very honeſt men, and ſuch as I did loue with all my heart, I was very loth to diſcent from them in priuate, much more loth to oppoſe them in publike. And yet ſeeing I muſt needs preach, I was lotheſt of all to oppugne mine owne conſcience, together with the faith wherein I was baptized, and the ſoules of thoſe to whom I preached. Neuertheleſſe hauing gotten this ground to worke vpon, I began to comfort my ſelfe with hope to proue, that the Religion eſtabliſhed by law in England, was the ſame, at the leaſt in part, which now was, and euer had beene held in the Catholike Church, the defects whereof might be ſupplied, whenſoeuer it ſhould pleaſe God to moue your Maieſtie thereunto, without abrogating of that which was already by law eſtabliſhed, which I ſtill pray for, and am not altogether out of hope to ſee: and therefore I thought it my duetie, as farre as I durſt, rather by charitable conſtructions reconcile things that ſeemed different, that ſo our ſoules might for euer be ſaued in vnitie, then by malicious calumniations to maintaine quarrels, that ſo mens turnes might for a time be ſerued in diſſention.

9 In this courſe, although I did neuer proceed any further then law would giue me leaue, yet I euer found the Puritans and Caluiniſts, and all the creatures of Schiſme, to be my vtter enemies, who were alſo like the ſonnes of ZERVIACH, too ſtrong for DAVID himſelfe: but I well perceiued that all temperate and vnderſtanding men, who had no intereſt in the Schiſme, were glad to heare the truth honeſtly and plainly preached vnto them. And my hope was by patience and continuance, I ſhould in the end vnmaske

Hypocriſie, and gaine credit vnto the comfortable Doctrine of Antiquitie, euen amongſt thoſe alſo, who out of miſinformation and preiudice did as yet moſt diſlike it. And conſidering with my ſelfe, that your right to the Crowne came onely by Catholikes, and was ancienter then the Schiſme, which would very faine haue vtterly extinguiſhed it, and that both your diſpoſition by nature, your amity with Catholike Princes, your ſpeeches, and your proclamations did at the beginning all tend to peace and vnitie, I hoped that this endeuour of mine, to enforce Catholike Religion, at the leaſt as farre as the Common-prayer-booke and Catechiſme would giue me leaue, ſhould be well accepted of your Maieſtie, and be as an introduction vnto further peace and vnitie with the Church of Rome.

10 But when after my long hope, I at the laſt did plainly perceiue, that God for our ſinnes had ſuffered the Diuell, the author of diſſention, ſo farre to preuaile, as partly by the furious practiſe of ſome deſperate Catholikes, and partly by the fiery ſuggeſtions of all violent Puritans, he had quite diuerted that peaceable and temperate courſe, which was hoped for, and that I muſt now either altar my iudgement, which was impoſſible, or preach againſt my conſcience, which was vntollerable: Lord, what anxitie and diſtraction of ſoule did I ſuffer day and night, what ſtrife betwixt my judgement, which was wholly for the peace and vnitie of the Church, and my affection, which was wholy to enioy the fauour of your Maieſtie, and the loue of my friends and Countrey. This griefe of ſoule growing now deſperate, did ſtill more and more increaſe the infirmities of my bodie, and yet I was ſo loth to become a profeſſed Catholike, with the diſpleaſure of your Maieſtie, and of all my honorable and louing friends, as I rather deſired to ſilence my judgement with the profits and pleaſures of the world, which was before me, then to ſatisfie it with reconciling my ſelfe vnto the Catholike Church. But it was Gods will, that euer as I was about to forget the care of Religion, and to ſettle my ſelfe

to the world among my neighbours, I met with ſuch humors, as I ſaw by their violence againſt Catholikes, and Catholike Religion, were like to waken my ſoule by torture, rather then bring it a ſleepe by temper. And therefore I was driuen to recoile to God, and to his Church, that I might finde reſt vnto my ſoule.

11 And yet becauſe I had heard often that the practiſe of the Church of Rome, was contrary to her doctrine, I thought good to make one triall more before I reſolued: and therefore hauing the aduice of diuers learned Phyſitions to goe to the Spaw, for the health of my body, I thought good to make a vertue of neceſſitie, and to get leaue to goe, the rather for the ſatisfaction of my Soule, hoping to finde ſome greater offence in the Seruice of the Church of Rome, then I had done in her Bookes, that ſo I might returne better contented, to perſecute and abhorre the Catholikes at home, after I ſhould finde them ſo wicked and Idolatrous abroad, as they were in euery Pulpit in England affirmed to be. For this purpoſe, before I would frequent their Churches, I talked with ſuch learned men as I could meet withall, and did of purpoſe diſpute againſt them, and with all the wit and learning I had, both juſtifie the Doctrine of England eſtabliſhed by Law, and obiect the Superſtition and Idolatry, which I thought they might commit, either with the Images in the Church, or with the Sacrament of the Altar.

12 Their common anſwere was, that which by experience I now finde to be true, *viz.* that they doe abhorre all Idolatry and ſuperſtition, and doe diligently admoniſh the people to take heed thereof. And that they vſe Images for no other purpoſe, but only for a deuout memory. and repreſentation of the Church Triumphant, which is moſt fit to be made in the time and place of prayer, where after a more ſpeciall manner we ſhould with all reuerence haue our conuerſation amongſt the Saints in heauen.

And for the bleſſed Sacrament, they doe not worſhip the Accidents, which they ſee, but the Subſtance, which they

beleeue; and ſurely, if Chriſt be there truely and really preſent (as your Maieſtie ſeemeth to grant he is) he is as much to be worſhipped, as if we ſaw him with our bodily eyes; Neither is there any more Idolatrie in the one then in the other. If our bleſſed Sauiour himſelfe ſhould viſibly appeare in perſon, as he was vpon the earth, Iewes and Infidels would hold it for Idolatrie to worſhip him, and would crucifie him againe, and ſo would all Heretikes alſo, who refuſe to worſhip him in the Sacrament, where he is really preſent.

13 After diuers other obiections which I made, not ſo much becauſe I was not, as becauſe I deſired not to be ſatisfied, I came to the Popes ſuppoſed pride and tyrannie ouer Kings and Princes, and told them of the moſt horrible treaſon intended and practiſed by Catholikes againſt your Maieſtie, which hath not yet beene judicially condemned by the Church of Rome. They all ſeemed to abhorre the fact as much as the beſt ſubiects in the world, and much more to fauour, and defend the authoritie of their Kings and Princes, then the Heretikes doe. And they ſaid, that although your Maieſtie were out of the Church, yet they doubted not, but if complaint were made in a judiciall proceeding, that fact ſhould be judicially condemned. In the meane time it was ſufficient that all Catholike writers did condemne it, and that the Pope by his Breue had condemned it, exhorting the Catholikes of England to all Chriſtian patience and obedience. As for any other authority or ſuperiority of the Pope, then ſuch as is ſpirituall and neceſſary, for the vnion of the Church, I haue met with none that doe not ſtand vpon it.

14 So that whereas my hope was, that by finding out the Corruptions of the Church of Rome, I ſhould grow further in loue with the Church of of England, and joyfully returne home, and by inueighing againſt the Papiſts, both enioy my preſent preferments, and obtaine more and more, I ſaw the matter was like to fall out cleane contrary. It is true indeed that there are many corruptions in all States. God hath no Wheat-field in this world, wherein the Diuell

hath

hath no Tares growing, and there are no Tares more ranck, then thoſe that grow among the Wheat. For *optimi corruptio peſſima*, and where grace aboundeth, if it be contemned, there ſinne aboundeth much more. But ſeeing both my reading and experience hath now taught me that the truth of Chriſtian Religion, taught and practiſed this day in the Church of Rome, and all the obedient members thereof; is the very ſame in ſubſtance, which was prefigured and propheſied from the beginning of the world, perfected by Chriſt himſelfe, deliuered to his Apoſtles, and by them and their Succeſſors perpetually and vniuerſally in one vniformitie practized vntill this day, without any ſubſtantiall alteration. And that the new Religion of England, wherein it doth differ, hath no ground, but either the pleaſure of the Prince and Parliament, or the common crie and voice of the people, nor no conſtancie or agreement with it ſelfe,: what ſhould I now doe? It is not in my power, not to know that which I doe know, nor to doubt of that which I haue ſpent ſo much time, and taken ſo much paines, and beſtowed ſo much coſt, and made ſo many trials to finde. And yet I know, if I ſhould yeeld to be reconciled to the Church, I ſhould be for this world in all likelihood, vtterly vndone; and that which grieued me more, I ſhould be reiected of your Maieſty, my moſt redoubted Lord and Maſter, and deſpiſed by all my deare friends and louers in England.

15 Theſe were my thoughts at the Spaw, which did ſo vex and afflict my ſoule, as that the waters could doe my bodie no good at all, but rather much hurt. Neuertheleſſe, I auoyded the company of Catholikes, abſtained from the Church, and did both diſpute and write againſt the Church of Rome, as occaſion was offered. I ſtill hoped that time would giue me better counſell, and therefore reſolued to go from the Spaw to Heidelberg, to doe my dutie there. In the meane time I thought with my ſelfe, It may be God hath moued his Maieſties heart to thinke of peace and reconciliation. I know his diſpoſition was ſo in the beginning, and I

remember

remember Master CAVSABON told me, when I brought him out of France, that his errand was nothing else, but to mediate peace between the Church of Rome, & the Church of England. Therefore I thought, before I would submit my selfe to the Church of Rome, I would write vnto Master CAVSABON such a letter as he might shew vnto your Maiestie, containing such conditions as I thought might satisfie your Maiestie, if they were performed by the Church of Rome. The copy of which letter is too long heere to set down. But when M. CAVSABON answered me, that he knew your Maiestie was resolued to haue no societie with the Church of Rome vpon any condition whatsoeuer, and that it would be my vndoing, if those my letters should come to your Maiesties hands, or of those that bare the sway, I began to despaire of my returne into England, vnlesse I would both ouerthrow the health of my body, and the quiet of my mind, and either vtterly damne mine owne soule, or greatly indanger not only my liuing and credit, but my life it selfe also, by reason of your Maiesties displeasure, and the seuerity of the Statutes made, and in force against Catholikes, and Catholike Religion.

16 There is a Statute in England made by King HENRY the eight, to make him supreame head of the Church in Spirituall and Ecclesiasticall causes, which Statute enioynes all the Subiects of England, on paine of death to beleeue, and to sweare they doe beleeue that it is true. And yet all the world knowes, if King HENRY the eight could haue gotten the Pope to diuorce Queene KATHERINE, that hee might marry ANNE BOLEINE, that Statute had neuer bin made by him, and if that Title had not enabled the King to pull downe Abbeyes, and Religious houses, and giue them to Lay-men: the Lords and Commons of that time would neuer haue suffered such a Statute to be made. This Statute was continued by Queene ELIZABETH, to serue her own turne, and it is confirmed by your Maiestie to satisfie other men. And yet your Maiestie yeeldeth the Church of Rome

to

to be the Mother Church, and the Biſhop of Rome to be the chiefe Biſhoppe or Primate of all the Weſterne Churches, which I doe alſo verily beleeue: and therefore I doe verily thinke he hath, or ought to haue ſome ſpirituall Iuriſdiction in England. And although in my yonger dayes, the faſhion of the world made me ſweare as other men did (for which I pray God forgiue me) yet I euer doubted, and am now reſolued, that no Chriſtian man can take that oath with a ſafe conſcience, neither will I euer take it, to gaine the greateſt preferment in the world.

17 There is another Statute in England, made by Queen ELIZABETH, and confirmed by your Maieſty, that it is death for any Engliſh man to be in England, being made a Prieſt by authoritie deriued, or pretended to be deriued from the Biſhop of Rome; I cannot beleeue that I am a Prieſt at all, vnleſſe I be deriued by authority from GREGORY the Great, from whence all the Biſhops in England haue their being, if they haue any being at all.

18 There is another Statute in like manner made and confirmed, that it is death to be reconciled by a Catholike Prieſt, to the Church of Rome: I am perſwaded that the Church of Rome is our Mother Church, and that no man in England can be ſaued, that continues wilfully out of the viſible vnitie of that Church; and therefore I cannot chooſe but perſwade the people to be reconciled thereunto, if poſſibly they can.

19 There is another Statute in like manner, made and confirmed, that it is death to exhort the people of England to Catholike Roman Religion, I am perſwaded that the Religion preſcribed, and practiſed by the Church of Rome, is the true Catholike Religion, which I will particularly iuſtifie and make plaine from point to point, if God giue me time and oportunitie, and therefore I cannot chooſe but perſwade the people thereunto.

It may bee theſe are not all ſeuerall Statutes, ſome of them may bee members of the ſame, (for I haue not my

bookes about me to ſearch) but I am ſure all of them do make ſuch felonies and treaſons, as were the greateſt vertues of the Primitiue Church, and ſuch as I muſt needs confeſſe my ſelf, I cannot chooſe if I liue in England, but endeauour to bee guiltie of, and then it were eaſie to finde Puritans enough to make a Iury againſt me, and there would not want a Iuſtice of Peace to giue a ſentence, and when they had done, that which is worſe then the perſecution it ſelfe, they would all ſweare ſolemnely that Doctor CARIER was not put to death for Catholike Religion, but for felony and treaſon. I haue no hope of protection againſt the cruelty of thoſe laws, if your Maieſty be reſolued vpon no conditions whatſoeuer, to haue no ſociety at all, nor no communion at all with the Church of Rome. And therefore whileſt the caſe ſo ſtands, I dare not returne home againe. But I cannot be altogether out of hope of better newes before I die, as long as I doe beleeue that the Saints in heauen doe reioyce at the conuerſion of a ſinner to Chriſt, and doe know that your Maieſtie by your birth, hath ſo great an intereſt in the Saints of heauen, as you ſhall neuer ceaſe to haue, vntill you ceaſe to be the Sonne of ſuch a Mother, as would reioyce, more then all the reſt, for your conuerſion. And therefore I aſſure my ſelfe, that ſhee with all the reſt doe pray, that your Maieſty before you die may be militant in the communion of that Church wherin they are triumphant.

And in this hope I am gone before to joine my praiers with theirs in the vnity of the Catholike Church. And do humbly pray your Maieſty to pardon me, for doing that which was not in my power to auoid: & to giue me leaue to liue, where I hope ſhortly to die, vnleſſe I may hope to doe your Maieſty ſeruice, and without the preiudice of any honeſt man in England, to ſee ſome vnity betwixt the Church of England, and her Mother, the Church of Rome. And now hauing declared the meanes of my conuerſion to Catholike Religion. I will briefly alſo ſhew vnto you the hopes I haue to doe your Maieſtie no ill ſeruice therein.

CHAP. II.

The hopes I haue to doe your Maieſtie no ill ſeruice in being Catholike.

MY firſt hope, that your Maieſty will accept of that for the beſt ſeruice I can doe you, which doth moſt further the glory of our bleſſed Sauiour, and my owne ſaluation. Indeed there are Kingdoms in the world, where the chiefe care of the Gouernor is, *Non quam bonis proſme, ſed qua ſubditis*, ſuch were the Heathen Kingdoms which S. AVGVSTINE deſcribes in his 2. *De Ciuit. Dei.* cap. 20. In ſuch Commonwealthes, the way to bee good ſubiects, is not to bee a good man, but to ſerue the times and the turnes of them that beare the ſway, whatſoeuer they are. But if it be true, that as ſome holy and learned Fathers teacheth, that in a wel ordered Gouernment there is, *eadem fælicitas vnius hominis ac totius Ciuitatis*, then I am ſure that it muſt follow, that in a Commonwealth truly Chriſtian, there is, *eadem virtus boni viri, ac boni ciuis.* And therefore being a Miniſter and Preacher of England, if I will rather ſerue your Maieſty then my ſelfe, and rather procure the good of your Kingdome, then mine owne preferment, I am bound in dutie to reſpect and ſeeke for thoſe things aboue all other, that may aduance the honor of God, and the ſaluation of mine owne ſoule, and the ſoules of thoſe which doe any way belong to my charge; and being ſufficiently reſolued, that nothing can more aduance the honor of our Sauiour and the common ſaluation, then to be in the vnity of his Church: I haue done you the beſt ſeruice I could at home, by preaching peace and reconciliation, and being not able, for the malice of the times, to ſtand any longer in the breach at home: I thinke it ſafeſt in this laſt caſt to looke to mine owne game, and by my daily prayers, and dying, to doe your Maieſtie the ſame ſeruice in the vnitie of the Church, which by my daily preaching and liuing, I did endeuour to doe in the midſt of the Schiſme.

2 And although it be ſufficient for a man of my profeſſion to reſpect only matters of heauen, and of another world, yet becauſe this world was made for that other, I haue not regarded mine owne eſtate, that I might reſpect your Maieſties therein, and after long and ſerious meditation, which Religion, might moſt honor your Maieſty euen in this world, I haue conceiued vndoubted hope, that there is no other Religion that can procure true honor and ſecuritie to your Maieſtie, and your poſteritie in this world, but the true Catholike Roman Religion, which was the very ſame, whereby all your glorious predeceſſors haue beene aduanced, and protected on earth, and are euerlaſtingly bleſſed in heauen.

3 The firſt reaſon of my hope, is the promiſe of God himſelfe, to bleſſe and honor thoſe, that bleſſe his Church and honor him; and to curſe and confound thoſe that curſe his Church and diſhonor him, which he hath made good in all ages. There was neuer any Man, or Citie, or State, or Empire ſo preſerued, and aduanced, as they that haue preſerued the vnitie, and aduanced the proſperitie of the Church of Chriſt. Nor euer any beene made more miſerable and inglorious, then they that haue diſhonored Chriſt, and made hauoke of his Church by Schiſme and Hereſie.

4 If I had leaſure and bookes, it were eaſie for me to enlarge this point with a long enumeration of particulars. But I thinke it needleſſe, becauſe I cannot call to minde any example to the contrary, except it be the State of Queene ELIZABETH, or ſome one or two other, lately fallen from the vnitie of the Catholike Church, or the State of the great Turke, that doth ſtill perſecute the Church of Chriſt, and yet continues in great glory in this world. But when I conſider of Queene ELIZABETH, I finde in her many ſingularities, ſhee was a Woman, and a Maiden Queene, which gaue her many aduantages of admiration, ſhee was the laſt of her Race, and needed not care what became of the World after her owne daies were ended. Shee came vpon the Remainders of deuotion and Catholike Religion, which like a

Bowle

Bowle in his course, or an Arrow in his flight, would goe on for a while by the force of the first Mouer: and shee had a practise of maintaining Warres among her Neighbours (which became a Woman well) that shee might be quiet at home. And whatsoeuer prosperitie or honor there was in her daies, or is yet remaining in England, I cannot but ascribe it to the Church of Rome, and to Catholike Religion, which was for many hundred yeares together, the first Moouer of that Gouernment, and it is still in euery setled Kingdome, and hath yet left the steps, and shadow thereof behinde it, which in all likelihood cannot continue many yeares without a new supply from the Fountaine.

5 As for the honor and greatnes of the TVRKE and other Infidels, as it reacheth no farther then this Life, so it hath no beginning from aboue this World, and if we may beleeue Saint AMBROSE, *in Luc. 4. Et alibi.* Those honors are conferred rather by Gods permission, then by his donation, being indeed ordained and ordered by his Prouidence, but for the sinnes of the People, conferred by the Prince that rules in the Ayre. It is true that the Turkish Empire, hath now continued a long time, but they haue other principles of State to stand vpon: The continuall Guard of an hundred thousand Souldiers, whereof most of them know no Parents, but the Emperour. The Tenure of all his Subiects who hold all in *capite ad voluntatem Domini*, by the seruice of the Sword, their enioyned silence, and reuerence in matters of Religion, and their facilitie in admitting other Religions, as well as their owne, to the hope of saluation, and to tolerate them, so that they bee good subiects.

These and such like are principles of great importance to encrease an Empire, and to maintaine a Temporall State. But there is no State in Christendom that may endure these principles, vnlesse they meane to turne Turkes also, which although some be willing to doe, yet they will neither hould in Capite, nor hould their peace in Religion, nor suffer their

King to haue ſuch a guard about him, nor admit of Catholike Religion ſo much as the Turke doth.

6 It is moſt true, which I gladly write, & am ſo out with all the honor I can of your Maieſty, to ſpeake that I thinke, there was neuer any Catholike King in England, that did in his time more embrace and fauour the true body of the Church of England, then your Maieſtie doth that ſhadow thereof, which is yet left; and my firme hope is, that this your deſire to honor our bleſſed Sauiour in the ſhadow of the Church of England, will moue him to honor your Maieſtie ſo much, as not to ſuffer you to die out of the bodie of his true Catholike Church: and in the meane time to let you vnderſtand, that al honor that is intended to him by Schiſme and Hereſie, doth redound to his great diſhonor, both in reſpect of his Reall, and of his Myſticall bodie.

7 For his Reall body, it is not as the Vbiquitaries would haue it, euery where, as well without the Church as within, but only where himſelfe would haue it, and hath ordained that it ſhould be, and that is only amongſt his Apoſtles and Diſciples, and their Succeſſors in the Catholike Church, to whom he deliuered his Sacraments, and promiſed to continue with them vntill the worlds end: ſo that although Chriſt be preſent in that Schiſme, by the power of his Deity (for ſo he is preſent in hell alſo) yet by the grace of his humanity, by participation of which grace, only there is hope of ſaluation, he is not preſent there at all, except it be in corners, and priſons, and places of perſecution. And therefore whatſoeuer honor is pretended to be done to Chriſt in Schiſme and Hereſie, is not done to him, but to his vtter enemies.

8 And for his Myſticall body, which in his Church and Kingdome, there can be no greater diſhonor done to Chriſt, then to maintaine Schiſme and diſſention therein. What would your Maieſtie thinke of any ſubiect of yours, that ſhould goe about to raiſe ciuill diſſention, or warres in your Kingdome, and of thoſe that ſhould foſter, and adhere vnto ſuch men? It is the faſhion of all Rebels, when they are in Armes,

Armes, to pretend the ſafetie of the King, and the good of the Countrey; but pretend what they will, you cannot account ſuch men any better then Traytors. And ſhall we beleeue that our bleſſed Sauiour, the King of Kings, doth ſit in heauen, and either not ſee the practiſes of thoſe, that vnder colour of ſeruing him with Reformation, doe nothing elſe but ſerue their owne turnes, and diſtract his Church that is his Kingdome on earth, with ſedition? Or ſhall we thinke that he will not in time reuenge this wrong? Verily he ſeeth it, and doth reuenge it, and will in time reuenge it.

9 But I hope and pray that he may not reuenge it vpon you, nor yours; but rather that he will ſhew, that your deſire to honour him, is accepted of him, and therefore will moue you to honor your ſelfe, and your poſteritie, with beſtowing the ſame your fauour vpon his Church, in the vnity thereof, which you doe now beſtow in the Schiſme, and that he will reward both you and yours for the ſame, according to his promiſe, not onely with euerlaſting glory in heauen, but alſo with long continued temporal honor and ſecurity in this world. And this is the firſt reaſon of my hope, grounded vpon the promiſe of God.

10 The ſecond reaſon of my hope, that Catholike Religion may be a great meanes of honor and ſecurity, to your Maieſties poſteritie, is taken from the conſideration of your Neighbours the Kings and Princes of Chriſtendome; among whom there is no State ancient, and truely Honorable, but only thoſe that are Catholike. The reaſon whereof I take to be, becauſe the Rules of Catholike Religion are Eternall, Vniuerſall, and conſtant vnto themſelues, and withall ſo conſonant vnto Maieſtie and Greatnes, as they haue made and preſerued the Catholike Church moſt Reuerent and Venerable throughout the World, for theſe thouſand and ſix hundred yeares, and thoſe Temporall States that haue been conformable thereunto, haue beene alwayes moſt honorable, and ſo are like to continue, vntil they hearken vnto Schiſme. And as for thoſe that haue reiected and oppoſed the rules of

Catholike

Catholike Religion, they haue beene driuen in ſhort time to degenerate, and become either Tyrannicall or Popular: your Maieſtie, I know, doth abhorre Tyranuie, but if Schiſme and Hereſie might haue their full ſwing ouer the Seas, the very ſhadow and Reliques of Maieſtie in England, ſhould be vtterly defaced, and quickly turned into Heluetian, or Belgian popularitie, for they that make no conſcience to prophane the Maieſtie of God and his Saints, in the Church, will after they feele their ſtrength, make no bones to violate the Maieſtie of the King, and his children, in the Common-wealth.

11 I know well that the Puritans of England, the Hugenots of France, and the Geuſes of Germanie, together with the reſt of the Caluiniſts of all ſorts, are a great faction of Chriſtendome, and they are glad to haue the pretence of ſo great a Maieſtie to be their Chiefe, and of your poſteritie to be their hope, but I cannot be perſwaded, that they euer wil, or can joine together, to aduance your Maiefty, or your children, farther then they may make a preſent gain by you. They are not agreed of their owne Religion, nor of the principles of vniuerſall and eternal truth; and how can they be conſtant in the rules of particular and tranſitory honor, where there is *Nullum Principium ordinis*, there can be *Nullum Principium honoris*, ſuch is their caſe, there is a voyce of confuſion among them, as well in matters of State, as of Religion. Their power is great, but not to edification. They ioyne together onely againſt good order, which they call the Common-Enemie, and if they can deſtroy that, they will in all likelihood turne their furie againſt themſelues, and like Diuels torment, like Serpents deuour one another. In the meane time, if they can make their Bourgers Princes, and turne old Kingdomes into new States, it is like enough they will doe it; but that they will euer agree together, to make any one Prince, King, or Emperour ouer them all, and yeeld due obedience vnto him, further then either their gaine ſhall allure them, or his ſword ſhall compell them; that I cannot perſwade my ſelfe to beleeue. And therefore I cannot hope that your Maieſtie, or

your

your posteritie can expect the like honor or securitie from them, which you might doe from Catholike Princes, if you were ioyned firmely to them in the vnity of Religion.

12 The third reason of my hope, that Catholike Religion should be most auaileable for the honor and security of your Maiestie, and your children, is taken from the consideration of your subiects, which can be kept in obedience to God, and to their King by no other Religion, and least of all by the Caluinists, for if their principles be receiued once, and well drunke in, and digested by your subiects, they will openly maintaine, that God hath as well predestinated men to be Traytors, as to be Kings, and he hath as well predestinated men to be Theeues, as to be Iudges, and hee hath as well predestinated that men should sinne, as that Christ should die for sinne: which kinde of disputations I know by my experience in the Country, that they are ordinarie among your country-Caluinists, that take themselues to be learned in the Scriptures, especially when they are met in the Alehouse, and haue found a weaker brother, whom they thinke fit to be instructed in these profound mysteries. And howsoeuer they be not yet all so impudent, as to hold all these conclusions in plaine tearmes, yet it is certaine they all hold these principles of Doctrine, from whence working heads, of greater libertie, doe at their pleasures draw these consequences, in their liues and practises. And is this a Religion fit to keepe subiects in obedience to their Soueraigne?

13 Here I know the great Masters of Schisme, will neuer leaue obiecting the horrible treason of certaine Catholikes against your Maiestie, which if the Diuell had not wrote to their hands, they had had little to say against Catholike Religion before this day. But I humbly intreate that the fact of some few men, may not be for euer obiected against the truth of a generall Rule. It is not the question which Religion will make all your subiects true, but which Religion is most like to make all true. It is certaine there be Traytors

againſt God and man, of all Religions, and Catholikes, as they are the beſt ſubiects, ſo when they fall to it, they are the worſt Traytors. But if we will looke vpon examples, or conſider of reaſons, the Catholike is the only Religion, which as it doth duely ſubordinate Kings vnto God, ſo doth it effectually binde ſubiects to performe all lawfull obedience vnto their Kings. I will not repeate examples, becauſe the Ancient are tedious, and the preſent are odious: but if there can be but one King named in all the world, that did euer receiue honor from Caluiniſts, farther then to be their Champion, or Protector, vntill their turnes were ſerued: then I may be content to beleeue that your Maieſtie, and your Family ſhall receiue perpetuitie from them. But if your Caluiniſts doe profeſſe to honor you, and all other Caluiniſts doe ouerthrow their Kings and Princes, wherefoeuer they can preuaile; I can hardly beleeue that yours doe meane any more good earneſt then the reſt. There is certainely ſome other matter, that they are contented for a time to honor your Maieſtie, it cannot be their religion that tyes them to it, for it doth not tye them to it ſelfe. There is no principle of any Religion, nor no article of any Faith, which a Caluiniſt will not call in queſtion, and either altogether deny, or expound after his owne fancie, and if he be reſtrained, he cries out by and by, that he cannot haue the libertie of his conſcience. And what bond of obedience can there be in ſuch Religion?

14 It is commonly obiected by Stateſmen, that it is no matter what opinions men hold in matters of Religion, ſo that they be kept in awe by Iuſtice, and by the ſword: Indeed for this world it were no matter at all for Religion, if it were poſſible without it to doe Iuſtice, and to keepe men in awe by the ſword. In Militarie eſtates whileſt the ſword is in the hand, there is the leſſe need of Religion, and yet the greateſt and moſt Martiall States that euer were, haue beene willing to vſe the conſcience and reuerence of ſome religion or other, to prepare the ſubiects to obedience. But in a peaceable Gouernment, ſuch as all Chriſtian Kingdomes doe profeſſe

feſſe to be; if the reines of Religion be let looſe, the ſword commonly is too weake, and comes too late, and will be like enough to giue the day to the Rebell, and ſeeing the laſt and ſtrongeſt bond of Iuſtice is an oath, which is a principall act of religion, and were but a mockry, if it were not for the puniſhment of hell, and the reward of heauen; it is impoſſible to execute Iuſtice without the helpe of Religion. And therefore the neglect and contempt of Religion hath euer beene, and euer ſhall be the fore-runner of deſtruction in all ſetled States whatſoeuer.

15 The Diuell that intendeth the deſtruction, as well of bodies, as of ſoules, and of whole States, as of particular men, doth not commonly begin with mens bodies, and with matters of State; but being himſelfe a ſpirit, and the father of lyes, he doth firſt inſinuate himſelfe into mens vnderſtandings, by falſe principles of religion, whereinto he hath the more eaſie entrance, becauſe he hath perſwaded their Gouernours to beleeue it is no great matter what opinions men hold in matters of Religion, ſo that they look well into their actions, and keepe them in obedience, which perſwaſion is all one, as if the Enemie that beſiegeth a Citie, ſhould perſwade the Garriſon that they might ſurrender the Caſtle vnto him well enough, and keep the baſe towne to themſelues. But when the diuell hath preuailed ſo farre, as by falſe opinions in matters of the firſt truth, that is, of Religion, to get the vnderſtanding in poſſeſſion, which is the Caſtle, as it were, and watch-tower of both the ſoule, and bodie, and ſtate, and all: he will peraduenture diſſemble his purpoſe for a while, and by ſlandering of the truth, and pleaſing them with the trifles of the world (which by Gods permiſſion are in his power) make men beleeue, that the world is amended, for *Nemo repentè fit peſſimus*, but ſhortly after, when he ſeeth his time, he will out of his *Arſenale of falſe* apprehenſions in vnderſtanding, ſend forth ſuch diſtorted engines of life and actions, as will eaſily ſubdue both body and goods, and ſtates, and all to his deuotion.

16 The Caluiniſticall Preacher, when he hath gotten his honeſt abuſed and miſguided flocke about him, will crie out againſt me for this Popiſh collection, and call God and them to witnes, that he doth daily in his Sermons exhort men to good works, and to obedience vnto the Kings Maieſtie, and am not I and my brethren, ſaith he, and our flockes, as honeſt, and as ciuill men, as any Papiſt of them all? For mine owne part, I will not accuſe any Caluiniſt, though I could, neither can I excuſe all Papiſts, though I would. *Iliacos inter muros peccator & extra!* But I muſt neuer forget that moſt true and wiſe obſeruation, which the Noble and learned Sir FRANCIS BACON, maketh in one of his firſt Eſſayes, *viz.* that all Schiſmatikes vtterly failing in the precepts of the firſt Table, concerning the Religion and worſhip of God, haue Neceſſitie in Policie to make a good ſhew of the ſecond Table, by their ciuill and demure conuerſation towards men. For otherwiſe they ſhould at the firſt appeare to be, as afterwards they ſhew themſelues to be altogether out of their ten Commandements, and ſo men would be as much aſhamed to follow them at the firſt, as they are at the laſt. It is a ſure rule of Policie, that in euery mutation of State, the Authors of the Change will for a while ſhew themſelues honeſt, rather of ſpite then of conſcience, that they may diſcharge thoſe whom they haue ſuppreſſed, but it doth neuer hold in the next generation. You ſhall ſcarce heare of a Puritan father, but his ſonne proues either a Catholike or an Atheiſt. Mutinous ſouldiers, whileſt the Enemy is in the field, will be orderly, not for loue of their Generall, but for feare of the Enemie: but if they be not held in the ancient diſcipline of warres, they will vpon the leaſt truce or ceſſation quickly ſhew themſelues.

17 And as for their exhortations to obedience to your Maieſtie, when they haue firſt infected the vnderſtanding of your ſubiects, with ſuch principles of rebellion, as haue diſturbed and ouerthrowne all other States, where they had their will: it is a ridiculous thing to thinke vpon ſuch exhor-

tations,

tations, and all one, as if a phantaſticall fellow, finding a herd of yong cattell in a cloſe, ſhould firſt breake downe the hedges, and then crie alowd to the cattell, they doe not venture to goe out, nor to ſeeke any fatter paſture, for feare they be put into the pound; and if they chance to feede where they are, becauſe they haue no experience of other, and to tary in the cloſe for an houre or two, then the vnhappy fellow ſhould runne to the owner of the cattell, and tell him what great ſeruice hee had done him, and how he had kept his cattell in the cloſe, by his goodly charmes and exhortations. Let them ſay what they liſt of their owne honeſtie, and of their exhortations to obedience, as long as they doe freely infect the peoples ſoules, with ſuch falſe opinions in Religion, they doe certainely ſow the ſeedes of diſobedience, and Rebellion in mens vnderſtandings, which if they bee not preuented by your Maieſties giuing way to Catholike Religion, will in all likelihood ſpring vp in the next generation to the great preiudice and moleſtation of your Maieſtie, and your poſteritie. So that whether I doe reſpect heauen, or earth, mine owne ſoule, or the ſeruice of your Maieſtie, God, or your Neighbours, or your ſubiects, my aſſured hope is, that by ioyning my ſelfe to the Catholike Church, I neither haue done, nor euer ſhall doe any ill duetie or ſeruice vnto your Maieſtie.

18 But perhaps there is ſuch oppoſition, both in matter of Doctrine, and in matter of State, as it is impoſſible that euer there ſhould be any reconciliation in at all betwixt the Church of England, and the Church of Rome; of which I humbly pray your Maieſtie to giue me leaue to ſhew to you what I haue obſerued.

19 It is true, the breach hath continued now theſe many yeares, and it is much increaſed by ſo long continuance, ſo that it was neuer greater, then it ſeemes to be at this day, nor neuer more dangerous to deale withall; for if a man doe but goe about to ſtop it, there ariſeth preſently a great and

fearefull noiſe, and roaring of the waters againſt him; but yet neuertheleſſe, the greatnes of the noiſe ouhgt not to diſcourage vs, but rather to giue vs hope, that although it be wide, yet it is but ſhallow, and not farre from the bottome, as proceeding from affection, which is ſudden and violent, and not from judgement, which is quiet, conſtant, and alwayes like it ſelfe; for if a man aske in cold bloud, whether a Roman Catholike may be ſaued, the moſt learned Churchman will not deny it. And if a man aske, whether a Roman Catholike may be a good ſubiect, the moſt wiſe Stateſman will eaſily grant it; May we be both ſaued, then we are not diuided in God? May we be both good ſubiects, then we are not diuided in the King? What reaſon is there then, that we ſhould be thus hotly and placably diuided?

20 Truely there is no reaſon at all, but only the violence of affection, which being in a courſe, cannot without ſome force be ſtayed. The multitude doth ſeldome or neuer judge according vnto truth, but according vnto cuſtome. And therefore hauing beene bred and brought vp in the hatred of Spaniards, and Papiſts, cannot chooſe but thinke they are bound to hate them ſtill, and that whoſoeuer ſpeaketh a word in fauour of the Church of Rome, or of Catholike Religion, is their vtter enemie. And the puritanicall Preacher, who can haue no being in charitie, doth neuer ceaſe by falſifications, and ſlanders, to blow the coales, that he may burne them, and warme himſelfe.

But if your Maieſtie ſhall euer be pleaſed to command thoſe make-bates to hold their peace a while, and to ſay nothing, but that they are able to proue by ſufficient authoritie, before thoſe that are able to judge; and in the meane time, to admit a conference of learned and moderate men on either ſide; the people who are now abuſed, and with the light of the Goſpell held in extreame ignorance, are not yet ſo vncapable, but they will be glad to heare of the truth, when it ſhall be ſimply and euidently deliuered by honeſt men: & then they will plainly ſee, that their light of the Goſ-

pell,

pell, which they so much talke of, is but a counterfeit light in a theeues lanterne, whereby honeſt mens eyes is dazeled, and their purſes robbed. And it will alſo appeare, that there is not indeed any ſuch irreconciliable oppoſition betwixt the Church of England, and the Church of Rome, as they that liue by the Schiſme, do make the world beleeue there is, neither in matter matter of Doctrine, nor matter of State.

21 For matter of Doctrine, there is no reaſon that your Maieſty or the Kingdome ſhould be moleſted, or burthened for the maintenance of Caluiniſme, which is as much againſt the religion of England, as it is againſt the religion of Rome, and will by neceſſary conſequence ouerthrow, not only the Catholike Church, the Communion of Saints, and the forgiuenes of ſins, but alſo all the Articles of the Creed, ſauing onely ſo much as the Turke himſelfe will be content to beleeue, which will be eaſie to proue vpon better leaſure.

The Doctrine of England is that which is contained in the Common-prayer-booke and Ghurch Catechiſme, confirmed by Act of Parliament, and by your Maieſties Edict, wherein al Engliſh-men are Baptiſed, and ought to be confirmed, and therfore there is ſome reaſon that this ſhould be ſtood vpon.

But this Doctrine in moſt of the maine points thereof, as hath been touched before, and requireth a juſt treatiſe to ſet downe in particular, doth much dffer from the current opinions and Catechiſmes of Caluiniſme, or doth very neere agree with, or at leaſt not contradict the Church of Rome, if we liſt with patience to heare one another. And thoſe points of Doctrine, wherein we are made to be at warres with the Church of Rome, whether we will or not, doe rather argue the corruptions of that State, from whence they come, then are argued by the grounds of that religion whereupon they ſtand; and the contradiction of Doctrine hath followed the alteration of State, and not the alteration of State bin grounded vpon any truth of Doctrine.

22 For when the breach was reſolued vpon, for the perſonall and particular eaſe of King HENRY the eight, and the

children of his latter wiues, it was neceſſary to giue euery part of the Common-wealth contentment, for which they might hold out in the heate of affection, and ſtudie to maintaine the breach, otherwiſe it was likely that in the clearnes of iudgement it would quickly haue growne together againe, and then the Authors thereof muſt haue beene excluded, and giuen account of their practiſe.

23 Therefore to the Lords and Fauourites of the Court were giuen the lands and inheritance of the Abbeyes, and Religious houſes, that hauing once, as it were, waſhed their hands in the bowels and bloud of the Church, both they and their poſteritie might be at vtter defiance therewith. And ſo haue ouerthrowne and prophaned the good workes of the Saints, it was neceſſary for them to get them Chaplains, that might both diſpute, preach, and write againſt the merits of good Workes, the Inuocation of Saints, the Sacrifice of the Altar, prayer for the Dead, and all ſuch points of Catholike Doctrine, as were the grounds of thoſe Churches and religious Houſes, which they had ouerthrowne and prophaned. And it was not hard for thoſe Chaplains, by ſome ſhew of Scripture, to proue that which their Lords, and their followers, were ſo willing to beleeue.

24 To the Commons was giuen great hope of reliefe for their pouerty, eaſe of Subſidies, and of the burden of ſo great a Clergie, and many other goodly gay Nothings. And for the preſent, they ſhould haue liberty, & the benefit of Common-law, that is, leaue to liue by ſuch lawes as themſelues liſt to make, and to contemne the authority of the Church, which although it were for their benefit euery way, yet becauſe it croſſed their affections, like way-ward children, they could neuer abide it. And was not this reaſon enough for them to hold out the breach, and to ſtudy Scripture themſelues, that they might be able to confute Confeſſion, Satisfaction, Penance, and to declaim againſt al that Tyranny of the Church of Rome, whereby themſelues, and their fore-fathers, had been kept in awe and obedience vnto God, and their Kings?

25 To the Clergie men, that would turne with the times, beſides the poſſibility of preſent preferment by the alteration, was giuen ſhortly leaue to Marrie, and to purchaſe, and to enioy the profit and pleaſure of the World, as well as the Laitie. And what carnall minded Monke, or Prieſt, would not with might and maine keepe open the breach, after hee was once plunged in it, rather then to be in danger to forgoe ſo pleaſing a commoditie: Hence did ariſe a neceſſity of ſpeaking and writing againſt Vowes, Virginitie, Pouertie, Faſting, Praying, Watching, Obedience, and all that auſteritie of life, which is by the Lawes of the Church required in a Monaſticall and Prieſtly conuerſation.

26 Vpon theſe conditions, the Lords, the Commons, and the Clergie, were content to beleeue that the King was Supreme head of the Church of England, not that they did thinke ſo indeed, or that they deſired to augment his authoritie, but that they might be protected by him, and freely enioy thoſe commodities, which they had thought Schiſme had brought vnto them, and feared the vnitie of the Church might againe take from them. Hence did ariſe a neceſſitie of inueighing againſt the Pope, and the Church of Rome, as againſt Antichriſt and Babylon, and the greateſt Enemies of the State of England.

In ſo much that that Clergie man was moſt acceptable to them, and in their opinion moſt worthy of preferments, that could moſt confidently preach, and write, the moſt foule and monſtruous aſſertions of the Pope, and the Church of Rome, though they were neuer ſo falſe. Theſe and ſuch like are thoſe temporall reſpects, which would faine ſeeme the daughters of thoſe Doctrines, which themſelues haue brought forth, and to be diuided from the Catholike Church by Doctrine, when they themſelues haue cauſed the Doctrine of diuiſion.

27 In all theſe, and all other Doctrine of diuiſion, Men haue receiued great countenance, and encouragement from Geneua. For although M. IOHN CALVIN, were neuer any

good Subiect or Friend, to Biſhop, Duke, or King, yet hee did ſo fit the Common-people with new Doctrine, that no Goſpell can be ſo pleaſing to them, nor ſo lightſome as his. For finding Geneua to be fallen out, both with their Biſhop, who was their ancient Prince, and their Duke, to whom they pretended againſt their Biſhop, & to be all in a combuſtion among themſelues, for want of gouernment, although he were then a ſtranger, and a very yong man of ſixe and twentie or ſeuen and twentie yeares old at the moſt: yet he thought good, vpon the oportunity to giue the venture, and to ſtep in himſelfe, to be the founder of a new Church, and ſtate amongſt them, and for that purpoſe, he found them out ſuch a Catechiſme, as they might eaſily contemne all ancient learning and authority, and ſaue themſelues by a ſtrong fancie, which he called Faith. And this pleaſed the Bourgers of Geneua ſo well, that they called a meeting, and cauſed all the Citizens to ſweare, that, that Catechiſme was true, and that all Popery was falſe, as may appeare in CALVINS life, written by BEZA himſelfe, and prefixed to his Epiſtles. And although the Miniſteriall Breshyterie of Geneua, haue loſt much of Maſter CALVINS greatnes, yet the City hath had the fortune euer ſince, by the helpe of their neighbours, to hold out againſt their Biſhop, and their Duke, and all their ancient Gouernors.

28 Now it is the nature of all Common-people, eſpecially of Ilanders, not only ſtill to affect more and more nouelltie, and libertie, and to be weary of their old Clergie, but alſo to admire any thing that comes from beyond the ſeas, and to cheriſh, and comfort one another, with reporting the good ſucceſſe, which Schiſmatikes and Rebels happen to haue againſt their lawfull Prelats, and ancient Gouernours, and to impute all their good fortune vnto their new Religion. Hence it is come to paſſe, that that Doctrine, which is indeed the lawfull Doctrine of the Church of England, is neglected, and contemned as a Relike, or a Ragge of Popetie, and CALVINS Inſtitutions being come from Geneua,

and

and fairely bound vp with the Preface of the Gospell, is disperſed throughout all Schooles, Cities and Villages of England, and hath ſo infected both Prieſt and people, as although it be againſt law, yet it is cried vp by voices to be the onely current Diuinity in Court and Country. In hope, belike, that it may one day ſerue the turne in England, as well as it hath done in Geneua, and in other places, where it hath preuailed.

29 Theſe Reaſons, or rather corruptions of State, haue ſo confounded the Doctrine of the Church of England, and ſo ſlandred the Doctrine of the Church of Rome, as it hath turned mens braines, and made the multitude on both ſides like two fooles, who being ſet back to back, doe thinke they are as farre aſunder as the Horizons are, which they looke vpon. But if it might pleaſe your Maieſtie to command them to turne but each of them a quarter about, and looke both one way to the Seruice of God, and your Maieſty, and to the ſaluation of ſoules, they ſhould preſently ſee themſelues to be a great deale more neere together in matters of Doctrine, then the Puritanicall Preachers on both ſides do make them beleeue they are. I cannot in the breuity of this diſcourſe deſcend into particulars. But if it pleaſe your Maieſty, to command me, or any other honeſt man, that hath taken paines, to vnderſtand, and obſerue all ſides freely, and plainely to ſet downe the difference betwixt Caluiniſme, and the Doctrine of England eſtabliſhed by law, and then to ſhew *Locos conceſſos*, and *Locos controuerſos*, betwixt the Church of England and the Church of Rome; I doubt not, but the diſtance, that will be left betwixt, for matter of Doctrine, may by your Maieſtie be eaſily compounded.

30 But perhaps there is ſo great oppoſitions in matter of State, that although the Doctrine might be compounded, yet it is impoſſible to heare of agreement. And if there be the ſame reaſon of State, which there was in the beginning, and continued all Queene ELIZABETHS dayes, there is as little hope now that your Maieſtie ſhould hearken vnto reconciliation, as there was that King HENRY the eight, or

Queene ELIZABETH would. But when I doe, with the greatest respect I can, consider the state of your Maiesty, your Lords, your Commons, and your Clergie, I doe finde as little cause in holding out in reason of State, as I doe in truth of Doctrine.

31 King HENRY the eight, although he had written that booke against the Schisme of LVTHER, in the defence of the See Apostolike, for which he deserued the title of *Defensor fidei*; yet when he gaue way to the lust of ANNE BOLEINE, and flattery of his fauourites, and saw he could not otherwise haue his wil, he excluded the Pope, and made himselfe Supreme head of the Church, that so he might not only dispence with himselfe for his lust, but also supply his excesse with the spoile of the Church, which was then very rich. But when he saw God blessed him not, neither in his wiuing, nor in his thriuing, he was wearie of his Supremacy before he died, and wished himselfe in the Church againe, but he died in the curse of his Father, whose foundations he ouerthrew, and hath neither childe to honor him, nor so much as a Tombe vpon his graue to remember him, which some men take to be a token of the curse of God.

32 Queene ELIZABETH, although she were the daughter of Schisme, yet at her first comming to the Crown, she would haue the Common-prayer-book and Catechisme so set downe, that shee might both by English Seruice satisfie the Commons, who were greedie of alteration, and by Catholike opinions gaue hope to her neighbour Princes that she would her selfe continue Catholike. All her life long she carried her selfe so betwixt the Catholikes, and the Caluinists, as she kept them both still in hope.

But yet being the daughter of the Breach-maker, and hauing both the Crowne, and her life from the Schisme, it was both dishonorable, and dangerous for her to hearken vnto reconcilement. And therefore after she was prouoked by the Excommunication of PIVS QVINTVS, shee did suffer such lawes to be made by her Parliaments, as might cry quit-

tance

tance with the Pope, and the Church of Rome. And this course seemed in policie necessarie for her, who was the daughter of King HENRY the eight by ANNE BOLEINE, borne with the contempt of Rome, the disgrace of Spaine, and the preiudice of Scotland.

33 But now that your Maiestie is by the consent of all sides come to the Crowne, and your vndoubted Title setled with long possession, the case is very much altered, for your Maiestie hath no need of dispensations, nor no will to pull downe Churches, nor no dependance at all on HENRY the eight: and if this Schisme could haue preuented your Title, with the diuorce of one wife, and the marrying of fiue more, neither your Mother, nor your selfe, should euer haue made Queen ELIZABETH afraid with your right to the Crown of England. And therefore, although it were necessary in reason of State to continue the Doctrine of Diuision, as long as the fruit of that Doctrine did continue: yet now the fruit of Schisme is all spent, and that Parenthesis of State, is at an end; there is no reason, but that the old sentence may returne againe, and be continued in that sence, as if the Parenthesis had been cleane left out; and that God had of purpose crossed the fleshly pretence of Schisme, and raised your Maiestie to restore it, as your most wise and Catholike Progenitor, King HENRY the seuenth, did leaue it.

34 But perhaps the Schisme, though it serue you to no other vse at all for your Title, yet it doth much encrease your authoritie, & your wealth, and therefore it cannot stand with your honor to further the vnitie of the Church of Christ.

Truely those your most famous and renowned Ancestors, that did part with their authority and their wealth, to bestow them on the Church of Christ, and did curse and execrate those, that should diminish and take them away againe, did not thinke so, nor finde it so, and I would to God your Maiestie were so powerfull, and so rich, as some of those Kings were, and that were most bountifull that way. You are our Soueraigne Lord, all our bodies and our goods

are at your command: but our ſoules, as they belong not to your charge, but as by way of protection in Catholike Religion, ſo they cannot encreaſe your honor or authority, but in a due ſubordination vnto Chriſt, and to thoſe that ſupply this place in *ijs quæ ſunt Iuris diuini*. It was eſſentiall to Heathen Emperors to be *Pontifices*, as well as *Reges*, becauſe they were themſelues authors of their owne Religion. But among Chriſtians, where Religion comes from Chriſt, who was no worldly Emperour, (though aboue them all) the Spirituall and Temporall authoritie haue two beginnings, and therefore two Supreames, who if they be ſubordinate, doe vphold and encreaſe one another. But if the Temporall authority do oppoſe the Spirituall, it deſtroyeth it ſelfe, and diſhonoreth him from whom the Spirituall authoritie is deriued. Hereſie doth naturally ſpread it ſelfe, like a canker, and needs little helpe to put it forward; ſo that it is an eaſie matter for a meane Prince to be a great man amongſt Heretikes, but it is an hard matter for a great King to gouerne them. When I haue ſometimes obſerued, how hardly your Maieſtie could effect your moſt reaſonable deſires amongſt thoſe that ſtand moſt vpon your Supremacie, I haue beene bold to be angrie, but durſt ſay nothing, onely I did with my ſelfe reſolue for certaine, that the Keyes were wont to doe the Crowne more ſeruice, when they were in the Armes of the Miter, then they can doe, now they are tyed together with the Scepter, and that your Title in Spirituall affaires, doth but ſerue other mens turnes, and not your owne.

35 As for your wealth, it is true, that the Crowne hath more pence payed vnto it now, then in Catholike times it had, but it hath neuer the more wealth, it is but the gaine of the Tellers to haue more money: true wealth is τῶν ὀργανῶν πλοῦτος, He is the richeſt Prince, that hath meanes to maintaine the greateſt Armie, and to doe moſt magnificent workes, both in warre and in peace, wherein the facts of Catholike Anceſtors do appeare vpon good Record, your Maieſties are but yet hoped for: and if euer you haue the helpe of Catho-

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like Religion to assist you, I hope you shall excell them all; otherwise I assure my selfe, the Schisme will doe what it can to make you poore, and then complaine, that you are not Rich. It was indeed one of the maine pretenses in the Statutes of King HENRY the eight, that the Schisme might enrich the King, and maintaine his warres; but God did not blesse it: for notwithstanding all the Church-lands, and goods, and tenths, and fruits, and premuniries: King HENRY the eight was faine to abase his coyne more then once, and yet he died not so rich as his Catholike Father left him. And since his time, what is become of the Court of Augmentation? What benefit you receiue of all the Church-lands, more then your Progenitors did when they were in the hands of the Clergie? What ease your subiects haue of Subsidies therby; or in briefe, how much your coffers are enriched? you may be pleased to be informed by those that haue to do with those offices, and can readily giue you an account: for mine owne part I haue diligently read ouer all the Statutes, made by King HENRY the eight, and doe finde that the Euent are so cleane contrary to the Prefaces and pretences of them, as if God of purpose would laugh them to scorne.

36 There is yet another obiection or two in Reason of State, concerning your Maiestie, which seeme to be harder to answere, then all the rest, whereof the one is, that your Maiestie hath vndertaken the cause in writing, and set out a booke in print, and it must needs be great dishonor for you to recall it. This indeed is that which I haue heard the Caluinists of England often wish for, before it was done, and much boast of, after it was by meanes effected. that your Maiesty should be no longer able to shew your selfe indifferent, as you did at the first, but were now engaged vpon your honor, to maintaine their partie, and to oppugne the Catholikes, and altogether to suppresse them. But there is nothing in that book why your Maiestie may not, when you please, admit the Popes Supremacie in Spirituals. And you are partly engaged thereby to admit the triall of the first

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Generall Councels,and the moſt ancient Fathers. And as for the queſtion of Antichriſt, it is but an Hypotheticall propoſition,and ſo reſerued,as you may recall your ſelfe when you will. And howſoeuer that booke came forth, either of your owne diſpoſition, or by the daily inſtigation of ſome others, that did abuſe your clemencie,and ſeeke to ſend you of their owne errand; it cannot ſerue your turnes, nor hinder your Maieſtie from harkening to an end of contention.For if King HENRY the eight in the judgement of Proteſtants, might ſaue his honor, and contradict his booke from very good to ſtarke naught, they muſt not deny, but that your Maieſtie may encreaſe your honor by altering your booke from leſſe good to much better.

37 The other,and the greateſt obiection,that howſoeuer your Maieſtie before your comming to the Crowne, and in the beginning of your raigne, were indifferent, yet after the Gunpowder-treaſon, you were ſo angred, and auerted, as now you are reſolued neuer to be friends. And therefore he is no good ſubiect, that will either himſelfe be reconciled to the Church of Rome, or perſwade any of your ſubiects therunto. It is true, I confeſſe, your Maieſtie had great cauſe to be throughly angry, and ſo had all good men, whether Catholikes or Proteſtants, but if your Maieſtie will hearken to thoſe,that worke their owne purpoſes out of your anger,you ſhall be driuen to liue and die out of charity,which although it be not ſo horrible to the body,yet it is more harmefull to the ſoule, then violent or ſudden death. It is hard, I confeſſe, for a priuate man to aſſwage his anger on the ſudden; and there is as much difference betwixt the anger of a priuate man, and the indignations of a Prince,as betwixt a blaſt vpon the riuer, which is ſoone downe, and a ſtorme vpon the ſea, which hauing raiſed the billowes to the height, is nouriſhed by the motion thereof, and cannot ſettle againe in a long time. But there is a time for all things. And ſeuen years is a long time,when a man is in the middeſt of his anger, it pleaſeth him not to be intreated by his neighbours, much

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leſſe by his ſeruants, but when a man hath chidden, and puniſhed vntill he is weary, he will be content to heare his ſeruant ſpeake reaſon. And though he be not the wiſeſt, yet he is the louingeſt ſeruant that will venter to ſpeake to his Maſter in ſuch a caſe. God himſelfe is exorable, and it pleaſeth him to be intreated by his ſeruants for his enemies. I am perſwaded there is no good Catholike in the world, that can be your Maieſties enemie. And therefore I doe aſſure my ſelfe, that God will be pleaſed with you to heare them ſpeake, and not angrie with me for mouing you thereunto. And if your Maieſtie doe but vouchſafe ſo much patience as to giue equall hearing, I doubt not but you ſhall receiue ſuch ſatisfaction, as will giue you great quiet and contentment, and diſquiet none of your ſubiects, but thoſe only, that doe for their aduantage miſinforme your Maieſtie, and miſlead your people.

And if your Maieſtie haue no ſuch vſe of the Schiſme, as King HENRY the eight, and Queene ELIZABETH had, and that it doth neither encreaſe your authoritie, nor your wealth, nor your honor, but rather hinder them all, and depriue you of that bleſſing, which otherwiſe you might expect from Chriſt & his Church, from your Catholike neighbour Princes, and ſubiects, and from the Saints in heauen, in whoſe communion is the greateſt comfort of euery Chriſtian, both in life and death, then whatſoeuer ſome great Stateſman may ſay to the contrary, I doe verily beleeue they doe but ſpeake for themſelues, and that there is no true reaſon, that may concerne your Maieſtie to hinder you from admitting a toleration of Catholikes, and Catholike Religion, that thoſe who cannot command their vnderſtanding to thinke otherwiſe, may finde the comfort they doe, with ſo great zeale purſue in the vnitie of the Catholike Church, amongſt whom I confeſſe my ſelfe to be one, that would thinke my ſelfe the happieſt man in the world, if I might vnderſtand that your Maieſtie were content that I ſhould be ſo.

38 But although your Maieſtie ſit at the ſterne, and command all, yet you are carried in the ſame ſhip, and it is not poſſible to weild ſo great a Veſſell againſt winde and tyde. And therefore, although it doe not concerne your Maieſty in your owne Eſtate; yet if your Lords, and your Commons, and your Clergie do reape any great benefit by the Schiſme; it will be very hard for your Maieſtie to effect vnitie. But if vpon due examination there be no ſuch matter, then it is but the crie of the paſſengers, who for want of experience, are afraid where there is no danger, and that can be no hindrance to any courſe your Maieſtie ſhall thinke to be beſt, for the attaining of the Hauen.

39 For mine owne part, for the diſcharge of my duetie, and conſcience, I haue conſidered of all their ſtates, and can reſolue my ſelfe, that I haue not preiudiced the ſtate of any good ſubiect of yours, but mine owne, in comming to the Catholike Church. And firſt for your Lords and Nobles: It is true that many of their Anceſtors were allowed a very good ſhare in the diuiſion of the Church, when the Schiſme began, and therefore it concerned them in reaſon of their State to maintaine the Doctrine of Diuiſion. But I thinke there are very few in England, either Lords, or other now poſſeſt of Abbey lands, which haue not paid well for them, and might not as well poſſeſſe them in the vnitie of the Church, as in the Schiſme. And there was a declaration made by the Pope, to that purpoſe, in Queene MARIES daies, ſo that there is now no need at all to preach againſt the merits of good Workes, nor the vertue of the Sacraments, nor the Inuocation of Saints, nor the reſt of Popery, that built Churches, vnleſſe it be to helpe the Hugonots of France to pull them downe.

40 But perhaps the Commons of England doe gaine ſo much by the Schiſme, as they cannot abide to heare of vnitie. Indeed, when the Puritan Preacher hath called his flock about him, and deſcribed the Church of Rome, to be ſo ignorant, ſo Idolatrous, and ſo wicked, as he hath made himſelfe

ſelfe beleeue ſhee is, then is hee wont to congratulate his poore deceiued audience, that they by the meanes of ſuch good men as himſelfe is, are deliuered from the darknes, and Idolatry, and wickednes of Popery, and there is no man dare ſay a word, or once mutter to the contrary. But the people haue heard theſe lies ſo long, as moſt of them begin to bee weary, and the wiſeſt of them cannot but wonder, how theſe Puritan Preachers ſhould become more learned, and more honeſt, then all the reſt that liued in ancient times, or that liue ſtill in Catholike Countries, or then thoſe in England, whom theſe men are wont to condemne for Papiſts. Neuertheleſſe, I confeſſe, there be many honeſt Men and Women amongſt them, that being carried away with preiudice and pretext of Scriptures, doe follow theſe Preachers more of zeale and deuotion to the truth, as my ſelfe did, vntil I knew it was but counterfeit. And theſe good people, if they might be ſo happy as to heare Catholikes anſwere for themſelues, and tell them the truth, would be the moſt deuout Catholikes of all other. But the moſt of the people were neuer led by Sermons, if they were, the Catholike Church is both able and willing to ſupply them far better then the Schiſme. But it was an opinion of wealth and libertie, which made them breake at the firſt, and if they doe duely conſider of it, they are neuer the better for either of both, but much the worſe.

41 For wealth the Puritan vnthrift, that lookes for the ouerthrow of Biſhops, and Churches Cathedrall, hopes to haue his ſhare in them, if they would fall once; and therefore he cannot chooſe, but deſire to encreaſe the Schiſme, that he may gaine by it: but the honeſt Proteſtant that can endure the State of the Church of England as it is, could be content it were as it was, for he ſhould receiue more benefit by it euery way.

The poore Gentleman and Yeoman, that are burthened with many children may remember that in Catholike times, the Church would haue receiued and prouided for many of

their ſonnes and daughters, ſo as themſelues might haue liued and died in the ſeruice of God without poſteritie, and haue helped to maintaine the reſt of their families, which was ſo great a benefit to the Common-wealth, both for the exoneration, and prouiſion thereof, as no humane policy can procure the like. The Farmer and Husband-man, who laboureth hard to diſcharge his payments, and hath little or nothing left at the yeares end to lay vp for his children, that encreaſe and grow vpon him, may remember that in Catholike times there were better peny-worthes to be had, when the Clergie had a great part of the Land in their hands, who had no need to raiſe their Rents themſelues, and did what they might to make other Lords let at a reaſonable rate, which was alſo an ineſtimable benefit to the Commons. So that whereas ignorant men carried with enuie againſt the Clergie, are wont to obiect the multitude of them, and the greatnes of their prouiſions, they ſpeake therein as much againſt themſelues as is poſſible.

For the greater, the number is of ſuch men as are *Mundo Mortus*, the more is the exoneration of the Commons, and the more the lands is of ſuch as can haue no proprietie in them, the better is the prouiſion of the Commons. For themſelues can haue no more but their food, and regular apparell, all the reſt either remaines in the hands of the Tenants, or returnes in hoſpitalitie, and reliefe to their neighbours, or kept as in a liuing Exchequer for the ſeruice of the Prince & country in time of neceſſity. So that the Commons doth gaine no wealth at all, but rather doe loſe much by the Schiſme.

42 And as for libertie, they are indeed freed from the poſſibilitie of going to ſhrift, that is, confeſſing their ſinnes to God in the eare of a Catholike Prieſt, and receiuing comfort and counſell againſt their ſins, from God, by the mouth of the ſame Prieſt, which duetie is required of Catholike people, but only once in the yeare, but performed by them with great comfort and edification, very often, ſo that a man may ſee, and wonder to ſee many hundred at one Altar to com-

communicate euery Sunday with great deuotion, and lightly no day paſſe, but diuers doe confeſſe, are abſolued and receiue the bleſſed Sacrament.

The poore Commons of England are freed from this comfort, neither is it poſſible, vnleſſe their Miniſters had the ſeat of ſecreſie for them to vſe it. And what is the liberty that they haue in ſtead thereof? Surely the ſeruants haue great libetie againſt their Maſters by this meanes, and the children, againſt their parents, and the people againſt their Prelates, and the ſubiects againſt their King, and al againſt the Church of Chriſt, that is, againſt their owne good, and the common ſaluation, for without the vſe of this Sacrament, neither can inferiours be kept in awe but by the gallowes, which will not ſaue them from hell, nor Superiours be euer told of their Errors, but by Rebellion, which will not bring them to heauen. Theſe and ſuch like be the liberties, that both Prince and People doe enioy by the want of Confeſſion, and of Catholike Religion.

43 As for the libertie of making lawes in the Church matters, the Common-lawyer may perhaps make an aduantage of it, and therefore greatly ſtand vpon it, but to the common-people it is no pleaſure at all, but rather a great burthen. For the great multitude of Statutes, which haue beene made ſince the Schiſme (which are more then fiue times ſo many that euer were made before, ſince the name of Parliament was in England) hath cauſed alſo an infinit number of Lawyers, all which muſt liue by the Commons, and raiſe new Families, which cannot be done without the decay of the old. And if the Canons of the Church, and the Courts of Confeſſion were in requeſt, the Lawyers Market would ſoone be marred.

And therefore moſt of your Lawyers in this point are Puritans, and doe ſtill furniſh the Parliament with grieuances againſt the Clergie, as knowing very well, that their owne glory came at the firſt from the Court Infidell, and therefore cannot ſtand with the authority of the Church, which

came from the first from the Court Christian. I speake not against the ancient Lawes of England, which since King ETHELBERTS time were all Catholike, nor against the honest Lawyers of England, I know many, and honor all good men among them, and doe for better times by the learning, wisdome, and moderation of the chiefest. But I am verily perswaded that the pretended liberties of the Commons, to make lawes in matter of Religion, doth burthen the Common-wealth, and both trouble and preiudice your Maiestie, and pleasure none at all, but the Puritan, and Petty-fogging Lawyer, that would faine fetch the Antiquity of his Common-law from the Saxons, that were before King ETHELBERT. So that whether we respect the Spirituall instruction and comfort, or the Temporall wealth and libertie of the Commons of England: if the Puritan Preacher, and Puritan Lawyer, who both doe seeke the ouerthrow of the Church, and deceiue and consume the people, would let them alone, there would quickly appeare no reason of their State at all, why they should hate the Catholike Church, that is so comfortable and beneficiall vnto them; or maintain the Schisme, that with sugred speeches, and counterfeit faces doth so much abuse them.

44 I am therefore in very assured hope, that by my comming to the Catholike Church, besides the satisfying and sauing of mine owne soule, I shall doe no ill seruice to your Maiestie, neither in respect of your selfe, nor your children, nor in respect of your Lords, and Commons, and that there is no reason concerning the State, if any of these, that is sufficient to dissuade vnitie. There is onely the Clergie left, which if Caluinisme may goe on, and preuaile as it doth, shal not in the next age be left to be satisfied.

And there is little reason, that any man that loues the Clergie, should desire to satisfie such Clergie men, as doe vnderhand fauour Caluinists, & maintain such points of Doctrine, as if your Maiesties fauour were not, would out of hand ouerthrow the Clergie, and in stead of them set vp a few stipendary Preachers.

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45 There neuer was, is, nor ſhall be any wel ſetled State in the world, either Chriſtian or Heathen; but the Clergie and Prieſt-hood was, is, and muſt be a principall part of the Gouernment, depending vpon none, but him only, whom they ſuppoſe to be their God. But where Caluiniſme preuaileth, three or foure ſtipendarie Miniſters, that muſt preach as it ſhall pleaſe Maſter Mayor, and his brethren, may ſerue for a whole City, and indeed, if their opinions be true, it is but a follie for any State to maintaine any moe. For if God hath predeſtinated a certaine number to be ſaued, without any condition at all of their being in the viſible Church by faith, or their perſeuering therein by good workes; if God hath reprobated the greateſt part of the world, without any reſpect at all of their infidelity, hereſie, or wicked life; if the faith of Chriſt be nothing elſe, but the aſſured perſwaſion of a Mans owne predeſtination to glorie by him; if the Sacraments of the Church be nothing but ſignes, and badges of that grace, which a man hath before by the carnal Couenant of his parents faith; if Prieſthood can doe nothing but preach the word (as they call it) which Lay-men muſt judge of, and may preach too, if they will, where occaſion ſerues; if the ſtudie and knowledge of Antiquity, Vniuerſalitie, and Conſent be not neceſſarie, but euerie man may expound Scripture, as his owne ſpirit ſhal moue him; if, I ſay, theſe and ſuch like opinions be as true, as they are among the Caluiniſts in the world common, and in England too much fauoured and maintained, there will certainly appeare no reaſon at al vnto your Parliament, whenſoeuer your Maieſty or your Succeſſor ſhall pleaſe to aske them, why they ſhould be at ſo great a charge as they are; to maintaine ſo needleſſe a partie, as theſe opinions doe make the Clergie to be. They can haue a great many more Sermons, a great deale better cheape; and in the the opinion of Caluiniſme, the Clergie doe no other ſeruice. They that doe in England fauour, and maintaine thoſe opinions, and ſuppreſſe, and diſgrace thoſe that doe confute them; they, although themſelues can be content to be Lords,

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and to goe in Rochets, are indeed the greateſt enemies of the Clergie. And it were no great matter for the Clergie, they might eaſily turne Lay, and liue as well as they doe, for the moſt part. But it is a thing full of compaſſion, and commiſeration to ſee, that by theſe falſe and wicked opinions, the Diuell, the Father of theſe and all other lies, doth daily take poſſeſſion of the ſoules of your ſubiects, both of Clergie and Laytie.

Theſe kinde of Clergie men, I confeſſe, I doe not deſire to ſatisfie any other way, then as I haue alwaies done, that is, by the moſt friendly and plaine confutation of their errors, to ſhew them the truth. As for other Clergy men, that are conformable to the Religion eſtabliſhed by law, as wel for their Doctrine, as for their Diſcipline, if they be good ſchollers, and temperate men, (as I know many of them are) they cannot but in their iudgements approue the truth of Catholike Religion, and if it were not for feare of loſſe, or diſgrace to their wiues & children, they would be as glad as my ſelf that a more temperat courſe might be held, & more liberty afforded vnto Catholikes, and Catholike Religion in England.

Theſe Clergie men, I am, and euer ſhall be deſirous to ſatisfie, not only in reſpect of themſelues, but alſo in reſpect of their wiues and children, whom I am ſo farre from condemning and miſliking, as that I doe account my ſelfe one of them; and I deſire nothing more in this world, then in the toleration of Catholike Religion, to liue & die among them. And therefore I haue had ſo great care in this point, as before I did ſubmit my ſelfe to the Catholike Church, I receiued aſſurance from ſome of the greateſt, that if your Maieſtie would admit the ancient ſubordination of the Church of Canterbury, vnto that Mother Church, by whoſe authority all other Churches in England at the firſt were, and ſtill are ſubordinate vnto Canterbury, and the firſt free vſe of that Sacrament, for which eſpeciall all the Churches in Chriſtendome were firſt founded. The pope for his part would confirme the intereſt of all thoſe, that haue preſent poſſeſſion in

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any Eccleſiaſticall liuing in England. And would alſo permit the free vſe of Common-prayer-booke in Engliſh, for Morning and Euening prayer, with very little or no alteration. And for the contentment and ſecuritie of your Maieſtie, he would giue you not only any ſatisfaction, but all the honor that with the vnity of the Church, and the ſafetie of Catholike Religion may be required: which ſeemed to me ſo reaſonable, as being before ſatisfied for the truth of Catholike Religion, I could aske no more. So that I am verily perſwaded, that by yeelding to that truth, which I could not deny, I haue neither neglected my duety and ſeruice to your Maieſtie, and your Children, nor my reſpect and honor to your Lords and Commons, nor my loue and kindnes to my honeſt friends, and brethren of the Clergie; but rather that my example and my prayers ſhall doe good vnto all.

46 But that which I muſt truſt to, when all the reſt will faile me, is the ſeruice of God, and the ſauing of my ſoule in the vnity of that Church, which was founded by Chriſt himſelfe, and ſhall continue vntill his comming againe, wherein all the Saints of God haue ſerued him on earth, and doe enioy him in heauen: without which Catholike Church, there is no communion of Saints, no forgiuenes of ſinnes, no hope of reſurrection vnto life euerlaſting. I beſeech your Maieſtie let not CALVINS *Eccleſia Predeſtinatorum* deceiue you, it may ſerue a Turke as well as a Chriſtian, it hath no Faith, but opinion, no Hope, but preſumption, no Charity, but luſt, no Faith, but a fancy, no God, but an Idoll. For *Deus eſt omnibus Religionibus commune Nomen, Aug. Epiſt.* All Religions in the world, begin their Creed, with I beleeue in God. But *homini extra Eccleſiam, Relligio ſua eſt cultus phantaſmatum ſuorum*, and *error ſuus eſt Deus ſuus*, as S. AVGVSTINE affirmeth.

47 I haue more things to write, but the haſt of anſwering your Maieſties commandement, ſignified to me by Sir THOMAS LAKE his Letters, haue made me commit many faults in writing this very ſuddenly, for which I craue pardon, and cut off the reſt.

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But for my returning into England, I can answere no otherwise but thus, I haue sent you my SOVLE in this Treatise, and if it may finde entertainment, and passage, my BODIE shall most gladly follow after. And if not, I pray God I send my Soule to heauen, and my Bodie to the graue, as soone as may be. In the meane time, I will reioyce in nothing, but only in the Crosse of CHRIST, which is the glory of your Crowne. And therefore I will triumph therein, not as being gone from you to your Aduersarie, but as being gone before you to your Mother, where I desire and hope for euer to continue.

Your Maiesties

true seruant and Beadsman.

B. CARIER.

Psal. 119. Vers. 5. 6.

Multum incola fuit anima mea.

Cum his, qui oderunt pacem, eram pacificus: cùm loquebar illis impugnabant me gratis.

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